A CENTER FOR THE STUDY OF THE CHRISTIAN WORLD MISSION

THE FEDERATED THEOLOGICAL FACULTY

OF

THE UNIVERSITY OF CHICAGO

COMMITTEE ON MISSIONS

The Federated Theological Faculty

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THE CHRISTIAN WORLD MISSION TODAY

The present situation in Asia and Africa calls for a radical revision of missionary strategy and tactics. The peoples of those regions are in revolt against colonialism, Western domination and exploitation, and subordination to Western interests in world affairs. They are also rising in rebellion against hunger, landlessness, disease, and poverty. Furthermore, both nations and their individual citizens are craving recognition of their worth and dignity. There is as much hunger for power as for bread. Consequently, nationalism is rampant and there is a new emphasis on traditional culture. The ethnic religions have revived. The peoples are asserting themselves as masters of their own destinies. The Western missionary is increasingly hampered and thwarted by these factors, and the old missionary methods have suddenly been rendered obsolete in Asia and Africa and to a considerable extent also in Latin America.

Moreover, within the mission itself there is a new, revolutionary fact of far greater significance than the change in the social climate of its environment. There are now churches in almost every nation of the world -- churches which share in the fellowship and hope of the Church Universal but which also share in the heritage and aspirations of their nations. The mission can no longer be merely a "sending operation" from the West. The younger churches have the primary responsibility for the Christian witness in their own nations, just as do the older churches in their own lands, but in no region, either East or West, can a sharp division any longer be made between

"home" and "foreign" missions or between the responsibilities of mission boards and churches which they have planted. All churches within the Church of Christ together in unity have responsibility for a "world mission." This, even more than the external situation, demands a thoroughgoing study of the nature and purpose of the mission, a radical reappraisal of policy, and a reorganization of structure and support.

The Willingen Conference of 1952 stressed anew the missionary imperative. Most important, it brought to many the vision of a World Christian mission undertaken in unity by the whole Church (without regard to the old distinction between older and younger churches) on every frontier where Jesus Christ is not recognized as Lord. It is a mission with pooled resources of men and money, employing a mobile striking force, organized internationally, interdenominationally, and interracially, demonstrating the reality of reconciliation and community in Jesus Christ.

If this vision of a new world mission is to be realized, there must of necessity be undertaken a tremendous program of study and research, so that illumination and counsel may be available to the missionary agencies of the churches. The nature and purpose of the mission must be rediscovered by the Church today, and the relevance of the Christian mission both to the esse of the Church and to the contemporary world situation should be so stated as to draw forth the devoted and zealous participation of churchmen in all lands. The historical analysis of the past is urgently needed, especially with

regard to motives, policies, and objectives. This should be accompanied by continuing analyses of the current situation so that mission administrators may be looking squarely at contemporary issues and facts when they plan and not be proceeding from outdated information. A wide range of other research needs will be covered in the section on objectives. All of these various subjects of study come to center in the young churches of Asia and elsewhere and those organs of Christian witness which will be developed on new frontiers, for it is there that theory will be tested by practice and the fundamental issues of Christian faith and culture will be joined.

The non-Christian religions and ideologies such as Communism assume a place of especial importance in missionary research and study today. It is not enough for Christian scholars to convince churchmen of the abiding relevance of the Christian mission. They are confronted with the necessity of stating convincingly to non-Christians the relevance of the Christian faith for both the contemporary and eternal welfare of men. Non-Christian religious leaders and statesmen look askance at Christian missions and suspect missionary motivation, and certain religions charge Christianity with responsibility for the broken peace of the world because, they say, it has not given positive direction to Western culture. Christians cannot speak of the relevance of their faith to these critics without the informed imagination which permits them to look at the world from the viewpoint of those critics.

Moreover, revived ethnic religions, some of them becoming

increasingly missionary themselves, are creating a new spiritual ferment in which the Christian gospel ought to find a rare opportunity for effective witness. Furthermore, these religions provide the essential key to understanding the cultures with which they are identified, and an intimate knowledge of them is required if a church in any particular country hopes to address its message and ministry to the living issues of that culture. There is an intimate connection between Christian understanding of the old religion of a country and the indigenization of the Christian faith in that land. It is regrettable that scholars are on the whole engrossed with the classical aspects of the ancient religions and not with their contemporary situation, and the missions and the younger churches ought to train up experts who know these religions as they really are today. A new missionary policy cannot be formulated without much new light on the ethnic religions and their associated cultures.

There is another aspect of concern for study of the non-Christian religions. The present world situation is such that all spiritual forces ought to form a common front in the face of Communism, secularism, and movements inimical to peace, freedom, and human rights. Such a common front may be considered by some persons to be in contradiction to the evangelistic imperative, but Christian participation would in truth be genuine witness to Christ and would be a form of timely Christian ministry. Before there can be much progress in attaining cooperation of this kind, small groups of Christian and non-Christian scholars would have to prepare the ground through

friendly, honest conversations in an atmosphere of mutual confidence and respect without fear of ulterior motives on either side. When the issue in many places is not Christianity or some other religion but rather religion or materialism, the opportunity for common strengthening of the spiritual front dare not be lost. In the process of the discussions the participants would very likely gain insights into religion and culture which no one party alone could discover, and the Christians would clarify the meaning of many items of their own faith.

The International Missionary Council is at present seeking to foster the establishment of centers for the study of the non-Christian religions: for Buddhism in Burma, Ceylon, and Japan; for Hinduism in India; and for Islam in the Near East. A Christian Institute for the Study of Society has been created in India. New centers for missionary research and study have been established at Oslo, Uppsala, and Hamburg by cooperation between universities and missionary agencies. The joint Department of Missionary Studies of the International Missionary Council and the World Council of Churches was set up by the parent bodies in 1954 and is beginning to function as an agency for stimulating, sponsoring, and coordinating research and study. Research has moved steadily during the last six or seven years into a central place in the concerns of the Division of Foreign Missions of the National Council of Churches. An international association of professors and researchers in missions is about to be formed. The Protestant Missionary enterprise, standing on the

threshold of a new era, has discovered that it needs an "intelligence service". The Center for the Study of the Christian World Mission conducted by the Federated Theological Faculty of the University of Chicago is intended as a major American contribution to the world mission of the Church.

I. OBJECTIVES

It is proposed to establish at the University of Chicago a Center for the Study of the Christian World Mission with the following objectives:

1. First of all, to meet the demand for a fresh, contemporary theory of missions. Except for the Germans, who until recent years based their objectives and methods largely upon Gustav Warneck's system, Protestant missions have operated on general assumptions, rather than on a well-wrought out theoretical groundwork. This would be folly in the era into which the mission is now entering. A set of basic principles, generally agreed upon, which will act as chart and compass, are a necessity. This involves sound biblical and theological scholarship, and raises for solution all those perplexing problems to which the Willingen Conference recently called attention: the nature of the Church, the fundamental relationship of the Church to its mission, the spiritual laws as well as the sociological ones by which churches grow, the meaning and nature of unity in Christ, the relationship of unity and mission, the meaning of history in the light of the Christian Gospel, and the connection between the mission and the Christian hope. It includes also the specific reformulation of the

Gospel message in terms intelligible to this age and to the various peoples of the world with especial reference to the problem of human community.

2. To conduct a thorough and continuing reexamination of the task of the Christian mission in its historical, sociological, cultural, and operational aspects, working towards an integration of the theological knowledge mentioned above with actual practice.

3. To establish a program of advanced study of the major problems involved in the world-wide missions of the Church, in order to contribute relevant contemporary data for the advancement of Christian theological inquiry.

> Just as theological insight resulting from research is absolutely essential to the formulation of a theoretical system for the missionary enterprise, even so the critical issues for contemporary theological study are not to be found in an atmosphere of "ivory tower" scholasticism but where the Church is meeting the world and the mission is forced to give theological answers to questions raised by global and local societies.

4. To interpret the mission and its relations with socio-cultural factors to Church groups at home and younger churches abroad.

> The importance of so-called "non-theological factors" in the life and work of the Church and the missionary enterprise is just coming to be recognized. The Center will be concerned with these as well as with the theological basis, and will seek to bring the illumination of the behavioral sciences and other disciplines into the common study.

5. To raise standards of graduate training for research in the area of missions, through the development of a training program utilizing the resources of the Federated Theological Faculty and other departments

of the University of Chicago.

> There are approximately 250 foreign missionary sending agencies related to the Protestant Churches in the United States deploying more than 20,000 missionaries overseas, only a few thousand of whom have received instruction in missions. There is a total world-wide staff of about 38,000. Moreover, there are in the United States more than 185,000 Protestant parish ministers who should be regarding their pastoral posts as stations in the world mission. The Protestant foreign mission boards and societies raise annually almost $100,000,000. Such a vast enterprise, which is incidentally one of the most powerful forces in international relations and in cultural exchange, stands in need of wide range and a vast amount of research, but there are scarcely any research scholars in the service of the boards.
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> Furthermore, there are in the country approximately 200 professors having a primary or secondary responsibility for teaching missions. They are the principal educators of the churches with respect to missions through the pastors whom they train. They help to recruit and train the overseas candidates. Over-burdented with a heavy teaching schedule and with promotional activities in the churches, they have produced a very small amount of research in proportion to their numbers. Moreover, too few of them have been able to acquire either the basic training in research methods or a thorough grounding in the area of missions. Sixty-six hold the Ph. D. degree and eleven the S. T. D. or Th. D. Nine of these persons received their degrees from Hartford Seminary Foundation, fifteen from Yale University, and ten from the University of Chicago (ten others have done graduate work at the University of Chicago), while the others are widely scattered. Only a small minority actually did their dissertations in the field of missions. By the training of research specialists, the Center can contribute effectively to the increase of the number of research scholars, to the volume of missionary research, to the raising of the standard of instruction in missions, and indirectly to the better training of candidates for overseas service and of pastors of the home churches.

6. To provide facilities for graduate training in research for scholars and leaders of the younger churches, emphasizing a world-wide

outlook in the Christian mission, and at the same time stimulating the younger churches to reinterpret creatively the faith and mission of the Church in terms of their own indigenous culture. (See pages 21 and 22.)

> The growing nationalism and regionalism of the East, Africa, and Latin America affect the viewpoint of younger churches. If they can regard national and international problems from the vantage point of the world church, they are not likely to isolate themselves even when political barriers make fellowship difficult. Most of them are devoted to the Ecumenical Movement and to the cause of unity, but some Western influences are creating for them a tension between ecumenical unity and global confessionalism. Some younger church graduate students brought to the West for training in the various theological disciplines are confronted with the fundamental issues of the nature of the Church and its unity in the ecclestical framework of reference of the Ecumenical Movement. However, very few are challenged with the study of the mission and its relationship both to the nature of the Church and to its unity.
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> The days when native Eastern students could be trained only in Western institutions are gone. For the most part, future leaders of the younger churches should be trained in their own cultural environments. However, some of these scholars and leaders should be exposed to a worldwide outlook in the Christian mission if the native churches are to develop as parts of the universal Church. The universal Church also needs the contribution which younger churchmen can make by reinterpreting the faith and mission of the church in the light of their indigenous cultural heritages.

7. To initiate a program of exchange of scholars among various theological centers and research institutes in different parts of the world in order to develop cooperation and coordination in missionary theology and strategy.

> The International Missionary Council seeks to promote cooperation and understanding in the missionary enterprise between the agencies in all countries and regions. It also has responsibility for fostering

cooperation in research and exchanging the results of research among the regional agencies and the institutions for research mentioned in the preamble. However, a much greater volume of exchange of personnel is needed, and scholarly agencies themselves must bear the responsibility for the larger part of it. The proposed Center can act as a liaison agent in the exchange of scholars in the field of missions for their mutual edification and stimulation. Such exchange is envisaged between centers in the lands of the younger churches and in Europe, Australia, New Zealand, and South Africa. In all the planning, Canada is considered in conjunction with the United States.

The director visited the missionary research centers at Hamburg, Aarhus, Stockholm, Oslo, and Amsterdam and the professors of missions in the European countries in the summer of 1955. He discussed with them the plans for the Center and found enthusiasm for the project. Every person consulted offered cooperation. Many stated that the Center would greatly stimulate study throughout the world, and that it would unofficially but effectively be a center for coordination, integration, and exchange not only among the centers in Western countries but also the newly emerging ones in the Orient.

8. To provide opportunities for meaningful conversation among scholars of living world religions for the sake of mutual understanding, common exploration of cultural issues, and cooperation in research.

The Federated Theological Faculty has already had fruitful experience in providing graduate training for clergy and scholars of other religions. Such persons are most welcome to study in the Center or in the regular program of the Faculty. Scholarships will be open to such scholars, but probably will most frequently be offered from the regular scholarship funds of the Faculty rather than from the Center, so as to lessen fear of pressure towards conversion or other ulterior motives in the awarding of scholarships. As qualified Christian scholars emerge through the program, some of them will be sent for study to the universities and training institutions of the various other religions in the Orient.

There will be close cooperation between the Center and the strong department of History of Religions in the Federated Theological Faculty, which has a notable record in the training of scholars in that field.

The personnel of the Center proceeds in this matter as convinced Christians obedient to the Great Commission, understanding this as a command to witness to the world, not to make conversions and certainly not to proselyte by moving the allegiance of a person nominally from one religious group to another, leaving conversion to the Holy Spirit, Who is at work in the spiritual quest of all men, whom God has never left without some revelation of His truth. It is believed that serious, scholarly, friendly exploration of the truth in common with similarly convinced devotees of other religions is a form of witness in accord with the spirit of Jesus Christ.

9. To provide in the Federated Theological Faculty, the University of Chicago, the Churches of Chicago, and the Christian community of the Midwest a powerful center of missionary interest and illumination.

By-products of the program will be courses of instruction, lectures, contacts for B.D. students as well as graduates, the contagion of informed missionary devotion throughout the whole community, and greatly strengthened support for missions throughout the area.

10. To contribute to better international and intercultural relations.

No other factor in cultural interchange on a global scale has been so continuously operative as the Christian mission. The missionary has no intention of being a political agent of any particular country, but by his citizenship he is inseparably identified with his own nation by the people among whom he lives. The missionary was the only representative of the United States abroad in any considerable number down to the Civil War period, and since then he has remained almost the only American seen in remote interior places in most countries. More than any other category of Americans abroad, the

> missionaries are most widely distributed through the Orient, Oceania, Africa, and Latin America. The number of American missionaries abroad increases steadily. There are now more than twenty thousand. No other group of Americans play a more potent role in cultural interchange in the areas where they live and work. The work of the Center through its effect on the missionary agencies should result in better preparation and guidance for these persons.

II. WHAT THE CENTER WILL NOT DO

The Center does not plan to train large numbers of candidates for general missionary service nor to provide area orientation for new missionaries as they are assigned to specific geographical areas. It will not, therefore, duplicate the work of such institutions as the Kennedy School of Missions at Hartford Seminary Foundation or Scarritt College for Christian Workers. Neither will it duplicate the Program of Advanced Religious Studies at Union Theological Seminary in bringing together a number of promising young ecclesiastical leaders for a common program of study designed from an ecumenical perspective. Training is, indeed, one of the purposes of the Center, but the training will be limited to a small number of research scholars and professors of missions for the service of the Church around the world. The purpose of the training program is to provide the missionary enterprise of the world Church with experts who can objectively criticize its performance; analyze every situation and problem confronting it; provide the research and survey material needed for the illumination of policy making; offer insights gained from biblical, theological, and historical study; and also through such studies make important contributions to knowledge.

Although the Center will not be a general training institute for missionaries, it is, however, confidently expected that increasingly missionary candidates will come to the Federated Theological Faculty for their basic theological training. It is hoped that the operation of the Center will result, through joint study by faculty members, in full emphasis on the mission in the content of courses regularly offered in all fields of the curriculum. Specific courses in missions will be added as personnel becomes available. Consequently, a few years hence a graduate with the B.D. degree ought here to have received a more thorough grounding in the principles and history of the mission than is now available anywhere in the country.

The program of communication will also include certain elements of training such as conferences and workshops involving missionaries, administrators, and younger churchmen; but the training will be a product of communication rather than the objective.

III. THE PROGRAM

The general program includes research, joint studies, liaison activities, stimulation of research outside the program itself, communication, and training.

A. Research.

The general research program will be directed towards the areas of the biblical foundations; theology, particularly the gospel and culture; history; the social sciences; in studies of the growth and function of the Church in its environment, and of missions as a factor in cultural exchange; the religions, with emphasis on their current situation rather than their classical aspects; the behavioral sciences, with their contributions to problems of personnel, to relationships

within the world mission, and to the transmission of the faith; international affairs, technical assistance, and regional planning, in which mission activities play a considerable role; and current survey. All of these will focus in an effort to derive from the studies a set of principles for the mission and to construct a theoretical system for guiding it in the new era. Some of these may be stated more fully in order to indicate the range of research activities.

1. Biblical Studies. The Bible is the continuing well-spring of the Church's life and work. Study of its principles, norms, insights is a prime necessity in a new attempt to judge the policies and methods of present-day missions and to construct new aims and strategy. For example, the age of missions just ending has been chiefly characterized by the concept of "younger churches," planted, nurtured, and controlled by the Western churches until they should become fully mature and able to receive independence. This is a concept and practice which issued out of Western colonialism, and an objective study of church extension and nurture ought to have corrected such an idea. Bible study is fundamental to the attempt to create a system of missions.

2. Theological Studies. Any theoretical system of missions must be grounded in sound biblical and theoretical presuppositions, and every step in its construction needs to be brought under the judgment of rigorous, disciplined theological thinking. See page 7 for areas of study.

3. Historical Studies. Two kinds of activities in the field of historical studies may be mentioned:

   a. The History of Missions. Both the full historical record and insights derived from the interpretation of it are required for the guidance of the mission in the present and future. Up to the present hardly more than the skeleton of the history of missions has been constructed. The numerous studies so urgently needed will be contributions to general knowledge as well as tools for the reconstruction of the missionary enterprise.

b. Study of the Role of the Christian Mission as a Factor in General History. During the past few years professional historians have given considerable attention to missions as a factor in politics, international affairs, the transmission of ideas, and cultural interchange.

4. Studies in the Mission as a Factor in Cultural Exchange and Studies in Cultural Factors in Church Growth. The mission is alternately praised and condemned for its role as a factor in cultural change. It is desirable that there should be objective studies to appraise more accurately the effect of missionary activities. Within the mission there is now a widespread recognition of the importance of cultural factors in the propagation of the gospel and the nurture of churches. As the national churches seek to express their faith and life in indigenous forms and answer the questions asked by the local culture, expert guidance is essential. Here the social and behavioral sciences have major contributions to make. Sociological factors in church growth and maturity will be set alongside the theological factors; the knowledge of the anthorpologist will help the evangelist communicate his message and prevent his doing violence to the cultural inheritance of a people; and the behavioral sciences can illumine problems of recruiting and training personnel and of relationships within a global mission.

   In both phases of this field of study the mission of Buddhism and Islam in the past and newly revived in the present should be kept in view.

5. The Ethnic Religions. Research in the field of the Christian mission needs to be constantly related to research in the area of the non-Christian religions, as religion is emerging as a dominant factor in new nationalism and as a major consideration in international affairs. The tendency towards a worldwide concern for religion makes exceedingly important the matter of the relations of the religions to each other. For the Christian missions, the old religion of a land holds the key to understanding the culture of that land and the spiritual outlook of its people.

6. Current Survey. The Center will endeavor to make analytical, statistical, descriptive, sociological, and bibliographical surveys currently in selected areas and also globally, excepting in such fields

as have been accepted as their responsibility by other agencies. Studies of the missionary activities of other religions in the United States and Europe will also be undertaken.

B. Joint Studies.

The range of studies needed for effective direction of the Christian mission and for objective appraisal of its effects is so wide that the efforts of the Center's small staff will need to be supplemented by those of qualified scholars in many fields. The faculties, institutes, and special research programs of the University of Chicago offer almost unlimited possibilities for collaboration.

First of all, unique resources for joint studies are found within the Federated Theological Faculty. The organization and structure of the Federated Theological Schools comes closer to mirroring the tension, the problems, and the opportunities of the Christian world mission than does any other institution. Four autonomous theological schools -- each with its own funds and resources, student life, and denominational constituency -- have merged their academic instruction and research into a unified program and single faculty. Religious denominations represented in both student body and faculty represent a greater spread than in any other institution in the United States, with some admixture of non-Christians. Moreover, the Federation has established a climate and practice of cooperative inquiry that is unique in degree if not in kind among American theological schools. While each member retains his individual freedom, the Federated Theological Faculty has for more than a decade worked jointly on common projects and concerns. There has been discussion and exchange with one another at every level of academic and religious concern. Inter-disciplinary approaches have been made no problem. The very idea of a Center for the Study of the Christian world mission is a product of joint thinking and discussion. Not only does the actual experience of the Federation with this process, exercised daily, provide a context and an example that should prove vitally relevant to basic study of the world mission, but men in all seven fields of the curriculum are ready to engage in joint study on its behalf.

Furthermore, there are immense resources within the University of Chicago on which the Center may draw. In fact, this program will be set fully inside the workings

of a great university in a way that cannot be matched by any other theological center in the United States. Several members of the Theological Faculty hold joint appointments with other faculties and schools of the University and have established the precedent for inter-faculty cooperation. Not only do the other parts of the University offer a large potential in relation to the program, but work now being done in anthropology, sociology, population studies, economics, human development, regional planning, and geography has direct bearing on the Christian world mission. Interest has already been manifested by a number of persons in other departments. A group of social scientists has requested a joint faculty seminar in which they and theologians might study the role of missions in cultural change, technical assistance, and regional planning.

Such a program of joint studies with other departments of the University will provide a rare opportunity for bringing the expert knowledge of laymen into the service of the mission and also for bringing the aims and activities of the mission under observation and judgment by lay experts, Christian and non-Christian.

Further collaboration in joint studies will be established with missionary training institutes in Europe, with professors of missions in the state universities in Europe, with Christian universities and institutes for the study of culture and religion in Asia and Africa. The help of competent professors of missions, especially in the Chicago area will be sought.

There will be an exploration of the possibilities of collaboration with selected government universities and non-Christian religious study institutes in Asia and Africa.

C. Liaison Activities among Missions Research Centers.

Consultation with the directors of mission research institutes, professors of missions, and missionary administrators in Europe and with many representatives of younger churches has brought to light a conviction on the part of those engaged in such research that studies in the world mission may be stimulated and made more effective by the exchange of information and personnel, by mutual consultation on studies, by integration of programs, and by joint studies. There seems to be a general belief that research institutes ought to deal directly with one another in these matters as well as indirectly through participation in the research program

of the International Missionary Council. It is required that some one research institute with sufficient resources take the lead in this matter, and many have asked that the Center at the University of Chicago take this responsibility upon itself. Consequently, the Center will make this an important part of its program.

D. Stimulation of Mission Study and Training Outside the University.

No one or two research institutes can hope to make all the studies required for the operation of the missionary enterprise or those needed as desirable contributions to human knowledge. Moreover, as more competent individuals and more institutions engage in this kind of study there will naturally be more direct contacts with mission boards. There will then be greater likelihood that the fruit of study will be applied in the operation of the mission.

The Center will, therefore, seek to foster interest in studies related to the Christian World Mission in other universities, especially in the Midwest, and particularly among professors of missions in that region. There are more than forty faculty members in seminaries and colleges in Illinois, Indiana, Michigan, Wisconsin, Minnesota, and Iowa, who are offering courses in missions. A Fellowship of Professors of Missions in the Midwest has been organized, and in this members of the Federated Theological Faculty have taken a leading role. The Center will lend all possible support to this Fellowship and seek to enlist its members actively in study.

The United Lutheran Church has taken action to locate at the Chicago Lutheran Theological Seminary at Maywood a Training Institute to which all of its missionary candidates will be sent. It is expected eventually to become the training center for almost all Lutheran missionaries. Members of the Federated Theological Faculty have given assistance in shaping the program for this Institute, and will continue to give aid as requested. The resources of the University of Chicago will be utilized in the program of the Institute at Maywood. Similar assistance will be given to other institutions which may request it.

E. Communication.

An effective program of Communication is necessary if the objectives of the Center are to be achieved, and especially if the studies are to have bearing on missionary policy and also be available as contributions to human

knowledge. The Center will foster communication through direct personal contacts, through publications, through conferences and workshops, and through correspondence and exchange of information.

1. Direct Personal Participation of Staff Members and Faculty. Many faculty members of the Federated Theological Faculty are already participating in numerous projects of local, national, and international church and scholarly organizations. Being itself one of the most significant experiments in ecumenical relations, the Federated Theological Faculty has special reasons for, and competence in, ecumenical cooperation. In the realm of missions, two of the Faculty are members of the Committee of the Department of Missionary Studies of the World Council of Churches and the International Missionary Council. They participated in the meeting of the Committee at Davos, Switzerland, last summer, and also in the Consultation on Christianity and the Non-Christian Religions at the same place. The Director is a special consultant to the Division of Foreign Missions, and was chairman of the Business and Message Committee at its Assembly in December, 1955. He has given much of his time to consultations on special problems at the request of various units of the National Council of Churches, the Division of Foreign Missions, and various mission boards. The other members of the Faculty and members of the staff of the Center will increasingly render similar service to missionary organizations.

2. Publications. Existing means of publication will be utilized, and articles will be offered to the International Review of Missions and similar journals. The scholarly journals closely related to the Federated Theological Faculty will especially be employed in this way: the Journal of Religion (published by the University), Church History (edited by Professor James H. Nichols, with three other faculty members on the Editorial Board), and Pastoral Psychology (Professor Seward Hiltner, Pastoral Consultant). The journals of the Federated Schools, such as the C.T.S. Register and the Divinity School News, will be useful in reaching pastors and churchmen with the less technical literature.

   a. A Scholarly Journal of Missions. Present means of publication are inadequate, however, for

either the expected volume of studies issuing from the Center or for the volume of literature which ought to be produced by scholars in the field of missions. One factor which is partly responsible for the small amount of scholarly writing by American professors of missions and scholars interested in the field is the lack of vehicles for publication. Furthermore, there is no scholarly journal of missions in which the English language is principally used, either Protestant or Roman Catholic. There is need for a journal chiefly using English, but permitting other European languages, and predominantly Protestant, similar to the Roman Catholic journals, Zeitschrift fur Missionswissenschaft und Religionswissenschaft (Münster) and Nouvelle Revue de Science Missionaire (Schöneck, Beckenreid, Switzerland). American, European, Asian, and African scholars have been enthusiastic about this proposal.

b. Monographs and Symposia. It is expected to publish a series of monographs and another of pamphlets for small scale studies. Some joint studies will result in symposia. The assistance of the University of Chicago Press will be sought with respect to the regular series. The International Missionary Council's Pamphlet Series may possibly be utilized for certain studies. Some monographs may be offered to publishing houses other than the Press.

3. Conferences and Workshops. Short term conferences and workshops will be set up either on the University of Chicago campus or elsewhere from time to time on various subjects and involving missionary administrators, missionaries on furlough, board members, professors of missions, other scholars, representatives of younger churches, American ecclesiastical officials, pastors, laymen, and students. A continuing agency for interpreting the Christian World Mission on the campus has already been created in the establishment of the World Church Fellowship, which meets monthly.

4. Exchange of Information. Continuous correspondence will be maintained with all other institutes for missionary research and with interested scholars in all parts of the world. Information will be regularly received from them and from agencies such as National

Christian Councils. The studies made by the Center directly, jointly with other institutes, and those done elsewhere but sponsored by the Center will be submitted to mission boards and societies, the Division of Foreign Missions, the Evangelical Foreign Missions Association, the Interdenominational Foreign Missions Association, all Missionary Conferences abroad, all National Christian Councils in Asia, Africa, and Latin America, and to associated institutes. To some extent it will be possible to establish such relationships with Buddhist, Muslim, Shinto, and other study centers.

F. Training.

The training program is intended to equip research scholars for service in the Christian World Mission in all parts of the globe and to train professors of missions. Such researchers may serve as faculty and staff members of the research centers and training schools; as research secretaries of mission boards and of cooperative missionary agencies in the East and West and Africa; as staff members of National Christian Councils and regional Councils; and as members of the faculties of Christian colleges and universities in Asia, Africa, and Latin America. Some Christian scholars trained here in research methods and in subject content may be able to serve on the faculties and staffs of government universities and research institutes, and this is a contribution which the Christian Church ought to make to the life of each country. A training program, coordinating available resources within the University of Chicago and relying also as needed upon other institutions in America and abroad, will be provided for the following categories of persons.

1. Graduates in a Ph.D. Degree Program. It is expected that the majority of those persons trained will be in this category. It is so arranged that a student can get a degree in any one of the seven fields of the Federated Theological Faculty, depending on his special interest and need, under the direct supervision of the A.M.-Ph.D. Committee of the Federated Theological Faculty. It is understood that this graduate program will be a flexible one insofar as the areas of study and research are concerned. At the same time, the degree program will be an integral part of the theological curriculum of the University of Chicago, and graduate students will have access to the available resources of the Center for their research.

Members of the Center are willing to serve on advisory committees to individual students. Some work for the degree may be done in other faculties of the University.

The Center will offer special scholarships and fellowships to qualified students. Students who are admitted to this program will have access to university dormitories.

2. Post-Graduate Specialists. This phase of the program will be set up for those who have completed a Ph. D. or Th. D. degree in one of the basic theological fields at the University of Chicago or at other recognized institutions. They will be expected to undertake two or three years of advanced and intensive study including field training in this country or overseas. The Center will seek to develop the necessary working relationships abroad, and will arrange as needed study and field training in Christian universities and study centers, in certain government universities, and in universities and study centers maintained by non-Christian religious bodies, in Europe, Asia, Africa, and Latin America. This will, among other things, permit a few Asian and African scholars to escape from the pressure of administrative and routine duties, complete a research project, and strengthen their resolution thereafter to continue in study.

3. Special Students. If time and facilities permit, the Center is willing to consider experimental research programs for qualified foreign and American students who for good reasons may not be a candidate for a degree. Such programs may be arranged jointly in the Federated Theological Faculty and other faculties of the University of Chicago.

   Further, by arrangement between such schools and the Federated Theological Faculty, students from other theological seminaries may be admitted to courses while working towards a degree at these other institutions.

4. Present Professors of Missions. Many of the persons who are teaching missions in seminaries and colleges in the United States and Canada have not attained a Ph. D. or Th. D. degree and have not been sufficiently trained in research methods. Moreover, many who

have taken such degrees took them in some other field of theology or in some other discipline, and since appointment in the field of missions have not had sufficient leisure thoroughly to master the necessary content of the vast subject of missions. The Center expects to offer sufficient fellowship aid so that opportunity may be offered over the course of years to some of these persons enabling them to study at the Center under one of the preceding three categories.

IV. OPERATION AND ADMINISTRATION

The Center will be a project of the Federated Theological Faculty, responsible through its Administrative Committee and director to the Dean and Faculty. Its budget will be a section of the over-all Federated Theological Faculty budget and administered according to the regular procedure of the University. Within these limitations the Administrative Committee and Staff will have full autonomy to develop its program within the range permitted by available resources.

A. The Administrative Committee. The Administrative Committee of the Center shall consist of five faculty members and administrative officers of the Federated Theological Faculty, to be chosen in a manner yet to be determined, with the Dean of the Faculty and the director of the Center as members ex officio. It is the function of the Administrative Committee to advise the director and staff on all matters of program and planning which are not the responsibilities of the Academic Policy Committee and the A. M. -Ph. D. Committee of the Faculty.

B. The Staff. A desirable minimum permanent staff should consist of five persons, plus whatever clerical ssistance proves to be necessary. Four should be persons sufficiently experienced academically and practically in missions and competent respectively in the fields of church history, theology, history of religions, and in some aspect of religion and the social sciences. Since the present director is in the field of Church History and because of the theological dimension in which the whole concept of the Center is set, the

next staff member to be called ought to be especially competent in theology. If endowment funds of the Center and those of the FTF permit, these four persons ought to have faculty status. The fifth member of the staff, and one needed at the outset, is the administrative associate. It would be highly desirable to find for this post a person who would combine with organizational ability a measure of missionary experience and research competence. If funds should be available later, additional full-time staff members might be added.

Any regular members of the Federated Theological Faculty who have especial interest in missions and can be permitted by their own fields to give part time to the work of the Center should be considered members of the staff.

The fulltime staff will be supplemented as funds permit by visiting members from abroad for periods ranging up to two years.

All fulltime members of the staff will be expected to devote the major portion of their time to research, but since training and communication are important parts of the program, they should undertake a minimum amount of teaching, so that the special courses desirable both for the graduate and the B.D. programs may be available. It is also necessary that they engage in the personal contacts necessary in the program of communication.

C. Advisory Council. In order that the Center may have a close relationship to missionary agencies and to other Faculties of the University, and in order that it may benefit from the experience and advice of competent researchers in many fields, an Advisory Council will be formed. Members will be invited from other Faculties and Departments of the University of Chicago, from among mission board executives, from the professors of missions, and from among experts in many subjects whose knowledge, understanding, and technical competence can contribute to the development and guidance of the Center's program. Its function will be advisory, not administrative or legislative.

D. Degrees. It is understood that the Center will not itself grant degrees. All persons wishing to study

in the training program of the Center under any of the categories mentioned in Section III-F above must meet the requirements for admission to study under the Federated Theological Faculty. Candidates for degrees must have their proposed program of study first approved by the staff of the Center and then officially by the A. M. -Ph. D. Committee, and subsequently proceed under the regular requirements of that Committee. Within these regulations the staff of the Center will serve as advisors to students.

V. BUDGET

A minimum annually recurring budget of $117,600 will provide for a staff of three fulltime, permanent staff members, two research associates from overseas, an administrative assistant, and adequate clerical personnel. When this has been achieved, an effort will be made to add one more permanent staff member, to secure additional funds to cover eventual promotion of the staff members with a gradual increase to the maximum salaries, for the expansion of overseas research activities, and to cover increased costs of operation. Initial non-recurring costs for remodeling and equipping the offices of the Center and for building an adequate library amount to $24,000.

A. Minimum Annual Recurring Budget

	From Regular FTF Budget	Center Budget from Special Funds
1. Salaries:		
Director	$12,000	
Associate Director		9,000
Research Associate		8,500
Administrative Assistant		7,000
Research Associate (from Overseas)		9,000
Research Associate (from Overseas)		7,000
Clerical personnel		10,000
2. Pension, Social Security, and Group Insurance Cost	$ 600	2,500
3. Publications: Subsidy for Journal and Other Publications		5,000
4. Equipment (including books, journals, papers, etc.) not including initial office equipment		5,000
5. Travel:		
By temporary overseas personnel		4,000
By permanent staff personnel		8,000
6. Fellowships and Scholarships		20,000
7. Costs of administration to the University		10,000
		$ 105,000
	$12,600	12,600
TOTAL, NORMAL OPERATING YEAR		$ 117,600

Note: Additional costs to the Center are absorbed by the Divinity School, which already, for example, contributes to the University for maintenance of the quarters occupied, etc.

B. Optimum Budget

	From Regular FTF Budget	Center Budget from Special Funds
1. Salaries:		
Professional Personnel indicated in A	$12,000	$ 39,000
Additional Research Associate		12,000
Clerical personnel		12,500
2. Pension, Social Security, and Group Insurance:		
Professional Personnel as in A	600	2,500
Additional requirements		600
3. Publications		7,500
4. Equipment and Books		5,000
5. Travel (increase of $2,000)		14,000
6. Fellowships and Scholarships (Increase of $5,000)		25,000
7. Overseas Collaboration with Research Center		20,000
8. Cost of Administration		10,000
		$ 148,100
	$12,600	12,600
TOTAL		$ 160,700

C. Initial Non-recurring Needs

1. Remodeling and Equipment	$ 9,000
2. Library	15,000
	$ 24,000

B. Operating Budget

	From Regular P.T.F. Budget	Under Budget from General Funds
1. Salaries:		
Professional Personnel Indexed in A	$42,000	$ 20,000
Additional Research Associate		12,000
Clerical personnel		12,500
2. Travel, Social Security, and Group Insurance:		
Professional Personnel as in A	600	2,500
Additional research		400
3. Subsidies		7,500
4. Equipment and Books		5,000
5. Travel (Increase of $2,000)		14,000
6. Publications and Subscriptions (Increase of $7,500)		22,000
7. Overseas Collaboration with Overseas Center		20,000
8. Cost of Administration		10,000
		$ 144,100
	$14,600	14,600
TOTAL		$ 158,700

C. Annual Non-recurring Needs

1. Remodeling and Improvement	$ 9,000
2. Library	15,000
	$ 24,000

March 12, 1956 APR 2 1956

Robert Pierce Beaver

Professor of Missions, Federated Theological Faculty, University of Chicago. Office: 401A Swift Hall, University of Chicago, Chicago 37, Ill; Residence: 5144 South Dorchester Avenue, Chicago 15, Illinois.

Born: Hamilton, Ohio, May 26, 1906; son of Earl and Caroline (Nuesch) Beaver.

Married Wilma Manessier, August 22, 1927. Children: Ellen Barbara (deceased); David Pierce (21); Stephen Robert (16).

Education: Hamilton (Ohio) High School, 1920-24; Oberlin College, 1924-28 (A.B. and M.A., 1928, most work for latter in Graduate School of Theology); Cornell University, 1928-31 (Ph.D. in History, February 1933); University of Munich, Germany, 1931-32; Yale University and Yale University Divinity School, 1938; College of Chinese Studies, Peking, 1938-39; private studies in Chinese, Shanghai, 1939-40; Union Theological Seminary (New York), 1943-44; Columbia University, 1943-45.

Scholastic honors, graduate and post-graduate fellowships, grants: Phi Beta Kappa, Oberlin, 1927; Phi Kappa Phi, Cornell, 1930; Chinese Scholastic Honor Society, Yenching, 1938; Graduate fellowship, Oberlin, 1927-28; Boldt Fellowship in History, Cornell, 1931-32 (used at Munich); Honorary Fellowship in History, Yale, 1932; Missionary Fellowship, Union, 1943-44; Rockefeller Foundation Fellowship in Chinese studies offered for 1944-45 and following, not accepted because of other commitment, and received from that Foundation a grant of $1,500 for aid in study for 1944-45.

Ministerial and Missionary Service: Ordained, Evangelical and Reformed Church (then Reformed Church in U.S.), December 10, 1932; pastor, Evangelical Reformed Church of Oakley, Cincinnati, 1932-36; pastor, Huber Memorial Church, Baltimore, 1936-38; China Mission of the E and R Church, 1938-47, assigned as professor of Church History and Liturgics in the Central China Union Theological Seminary until 1943, and then as professor of Church History and History of Religions at Huachung University, Wuchang. The years as member of the mission were actually spent as follows: 1938-39, language study in Peking, 1939-40, mission agent and language study in Shanghai; 1940-41 teaching at Lingling; most of 1942 interned at Hongkong by Japanese, exchanged, and repatriated; end of 1942-spring of 1943, deputation service in U.S.A.; 1943-44, study at Union Seminary; 1944-47, teaching at Theological Seminary, Lancaster, expecting to return to Wuchang in 1948. Resigned in 1947 in order to accept interdenominational missionary post. Director of Missionary Research Library and Director of Research in Foreign Missions, National Council of Churches, New York, 1948-55.

Academic Service: Assistant in Ancient History, Cornell University, 1928-30, and instructor, same, 1930-31; Professor of Church History and Liturgics, Central China Union Theological Seminary, Lingling, 1940-41, and under assignment there until 1943; Professor of Ecumenical Christianity (also teaching history of religions and history of worship), Theological Seminary of the Evangelical and Reformed Church, Lancaster, Pa., 1944-48; Director of Missionary Research Library (Union Theological Seminary and Division of Foreign Missions), New York, 1948-55, and simultaneously served as lecturer at Union Theological Seminary, professor of Missions at the Biblical Seminary (1951-55), and as visiting professor of Missions at Drew Theological Seminary (1950-51); since 1955, professor of Missions, Federated Theological Faculty, University of Chicago.

Author of some sixty pamphlets, articles, and reports in missions, history, church history, and library science; three books; two books now in progress. Special consultant to the Staff Council of the Division of Foreign Mission, National Council of Churches; consultant to the Dept. of Missionary Studies of the World Council of Churches and International Missionary Council. Member, World Missionary Conference, Willingen, 1952. etc.